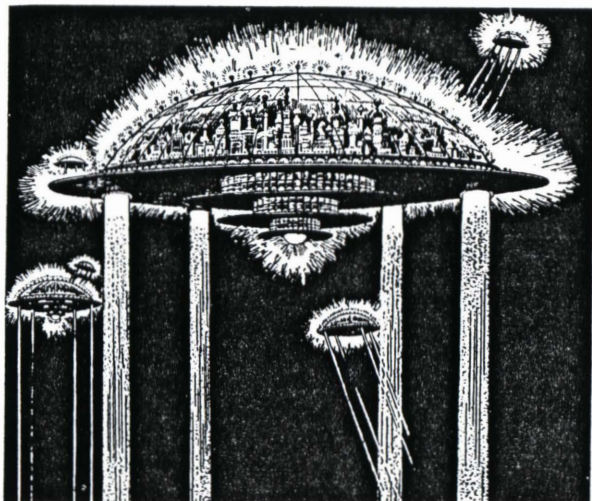


magonia



SURVEYING THE E.T.H.
Has it a future?

Contributions from:

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Luis R. Gonzáles, Martin Kottmeyer, Christopher Allen.*

Nigel Watson & Granville Oldroyd
Venus with her Trousers Down!

Letters ¶ ¶ Reviews

Magonia is an independent journal devoted to a broad examination of the UFO phenomenon and its interaction with society and the individual. It is published independently by the Editors, and has no connection with any other UFO magazine or group. Views expressed by contributors are not necessarily shared by the Editors.

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for detailed case-history publishing in Britain. And we ask our overseas readers to consider seriously what medium they might use to bring their own investigations to the notice of an English-reading audience.

We are prepared to give reports the space they need. Of course, no published report can be a substitute for the full case notes in a society's files, but if a case was of sufficient interest, and investigated in appropriate depth, we would be happy to devote perhaps even the equivalent of a whole issue of *Magonia* to it - we are totally flexible.

To repeat a comment from *Magonia* 16. British UFO publication is in the melting pot. We are ready to be a part of the re-casting process, but it is up to individual ufologists to provide the raw material.



EDITORIAL NOTES

THE kites we flew in the last *Magonia* have attracted some encouraging interest from our readers. It is gratifying to know that people are interested in seeing INTCAT published in some permanent form. We have been particularly encouraged by the number of people who have indicated a willingness to contribute towards the initial financing.

Several correspondents have pointed out, quite rightly, that the original INTCAT manuscript will need re-editing and many of the cases will need amendment in the light of subsequent findings.

Editors of the international scientific UFO journal *UPIAR* (UFO Phenomena International Annual Review) have expressed interest in helping with the considerable amount of work involved, through their network of correspondents and researchers, and being involved in the final publication as a joint *Magonia/UPIAR* venture.

The task is a major one, but we remain convinced it is worthwhile - and so it would seem are many of our readers. We will keep you informed of developments, but in the meantime we shall need your suggestions and comments.

Interest has also been shown in the idea of a *Magonia Case Histories*, and readers have expressed concern at the current lack of a major U.K. outlet for in-depth case reports. We are prepared to go ahead with this, and we think that the most appropriate way would be either by a development of the present format of *Magonia* (more pages per issue, or more issues per year), or by the publication of ad-hoc 'specials' as justified by material. Our own preference is for the latter; but any such growth depends on two things: the willingness of subscribers to pay an increased subscription in proportion to the extra costs involved; and most importantly, the willingness of researchers and investigators to submit case studies of an adequate quality for publication in *Magonia*.

Here we hope that you, as a reader of *Magonia*, can help, by encouraging colleagues fellow group members and the researchers you work with, to start considering this magazine as the primary source

In this *MAGONIA* special issue, contributors and readers explain what they think is the present value of the ETH as a way of explaining the UFO phenomenon.

To begin, Jenny Randles looks at some ideas, which, in her own words, are:

NOT THE E.T.H.

I WAS surprised but very pleased that *MAGONIA* has decided to descend from the heights of psycho-social theorising (at least for one issue) and face the very real problems still proffered by the possibility that some UFOs just might be alien. I have a feeling that we have all rather got carried away with our theories regarding a wholly subjective solution to the UFO enigma. We are getting dangerously close to the point where we were willing subconsciously to distort the facts if they challenged our newly won and much vaunted theories. Anything which even hinted at some sort of exotic UFO reality was not to be regarded with the slightest trust, nor afforded more than a cursory or derisory glance.

I know that I nearly fell into the trap myself, for I swam with the torrents of raging subjectivity for several years, up to the last two or three. In working on my last couple of books I went back to basics and reappraised a few things in my own mind. I also started to listen to UFO witnesses for a change. That was a rather eye-opening thing to do; for I discovered that I had been preaching to them, largely from ignorance, saying "Sorry - despite what you think you saw that night two years ago you did not really see it at all, you only imagined it, but in such a way that it seemed very real". Again and again witnesses would stare back at me and say, "But if you had been there, you would know!"

Then it occurred to me that I was foisting my conviction that their encounter could not be describing reality, onto them. But with what right? A dozen witnesses who were generally fine observers, clearly sane and intelligent, and obviously sincere,

were telling me each year that what they saw was as real as the nine o'clock bus. And a dozen armchair theorists (me included) were telling them that this just could not be.

If you really think through this situation you may get a hint of the magnitude of error I believe we have been making. But I think I now understand why we have been making it. Quite simply we have always assumed that the world comprises black and white choices. In truth it rarely does. The question of UFO reality does not consist of either John Smith saw a real, objective, exotic craft that flew through the air, landed somewhere, and then stayed there until its next flight past an unsuspecting witness; or else he merely dreamt/hallucinated/imagined/archetypally reconstituted/birth trauma dramatised this, when nothing was actually there at all.

Whenever you keep hedging around a question in many different ways but still end up with paradoxes in return, then quite simply you have asked the wrong question. That is a basic scientific principle. We have never resolved this clearly because exotic UFOs are neither objectively real nor subjectively real. They are something else altogether. They are what I call 'Quasi-Conscious Experiences'. They form their very own niche on the spectrum of reality.

We, as ufologists, have been acting rather like chemists in the last century, struggling with the embryonic periodical table of elements. We have this 'thing' called mercury which is a whopping great anomaly. But we have only two elements on our table clearly defined: hydrogen at the 'light' end and lead at the 'heavy' end.

Mercury has certain characteristics of lead so we might choose to call it 'funny lead'. Others may argue that it is too 'light' to be lead and call it 'funny hydrogen'. The debate rages and goes nowhere.

From our cushion of years this looks stupid because we know mercury is mercury and not any sort of hydrogen or lead. But only the clear development of the table of elements demonstrates this. I think we are now similarly failing to see that the UFO close encounter, as a facet of QC-Experience is neither a strange kind of subjective reality, nor an extreme form of objective reality - but something in between and altogether different.

Once we accept this gradation of reality some remarkable things start to happen. We can slot particular experiences into their correct little niche and clearly define their parameters. What is more, we can predict sorts of experiences and their properties which seem to fit into the gaps in our gradation - just as the chemists were able to define the properties of rare elements which completed the Periodic Table.

It is in this way that the QC-Experience is seen to be a necessary feature of the spectrum of reality. If nobody had ever experienced anything like it, we would be rather puzzled because the way phenomena blend into one another, as we move from objectivity to subjectivity, clearly shows that it ought to exist.

If we take total objectivity at one extreme, for example posting a letter in a bright red postbox. This is objective, everybody who approaches it sees the same red box. But the complete extreme of total objectivity is difficult, if not impossible, to achieve, because our mind and perceptions experience the box, and (however slightly) distort our interpretation of it. We may perhaps feel a strong empathy, or antipathy, to the colour red. This will distort our view to some extent.

At the other extreme of the spectrum is total subjectivity; again hard to achieve in practice, but most dreams come close. The imagery is wholly imagined and personal to us. But just as emotions affecting our colour concept of the postbox produce a slight step down from total objectivity, so can external data intrude into our dreams, and thus create a step down from total subjectivity.

These two step downs enable us to see how the extremes begin to blend together, and the image of the spectrum of reality becomes clear. At some point, of course, there needs to be a 50/50 halfway house, where there are equal levels of subjectivity and objectivity. But there are also many shades in between.

Our present need is to slot the vast wealth of what we call 'paranormal' phenomena into their correct places on the spectrum of reality.

One phenomena we can place is the lucid dream, that strange experience where the person knows they are dreaming as the dream unfolds, and this realisation allows a certain conscious control over the dream imagery, and also sharpens the focus of the dream-making: it becomes dramatically more 'real' or lucid - hence the name.

It was my own personal experience of these magical things, plus later reading and research into them, which helped clarify my ideas about the spectrum of reality. The lucid dream has a place between the subjective end of the spectrum and the halfway house. It may be perhaps 60% subjective and 40% objective - although these are no more than figures at this stage of the game and ought not to be taken too literally.

The lucid dream seems so real because it contains such a relatively high degree of 'objectivity', but it is still recognisable as a dream because it lies on the subjective side of the halfway house. We can define it as a subjective experience with a (say) 40% level of objective data intruding; thus allowing the 'waking consciousness' to partly control and adapt the environment created by the 'sleeping unconscious'. In other words, the dreamer emerges from a sleep/dream state, close to 100% subjectivity, with the dream landscape thus intact, but the new level of objective over-ride moulds and shapes this.

Now, if you have accepted my argument so far you will see that some sort of phenomenon must exist that fits the point on the spectrum between halfway house and the objective end of the spectrum. In many respects this is a mirror-image of the lucid dream, and it is what I recognise immediately as the Quasi-Conscious Experience. The term 'waking lucid dream' may well be apt.

Here the person emerges from normal waking reality, and steps down towards the subjective end of the spectrum, with the intrusion of a 40% subjective over-ride. Consequently the landscape which finds itself moulded and shaped is originally an objective one - the 'real' world. In the QC-Experience, or Waking Lucid Dream, the percipient finds subconscious data flooding in to a 40% level, to such an extent that it changes the perceived environment to a considerable extent.

In the lucid dream the balance favoured subjectivity and the step down occurred from the dream state, so the percipient believes the new experience to be a dream, but much more real. In the QC-Experience the opposite is true. The balance favours object-

ivity and the step down was from the 'real' world. Now the percipient believes the new experience is real, but more dream-like.

UFO close encounters display this dream like aura well - I call it the 'Oz Factor'. It is, in my view, just the symptom which denotes the stepdown towards subjectivity.

I have tried to put these ideas across to ufology for the last couple of years, but with limited success. This is probably because it is a complex thing which is much easier to grasp in my case because, a) it has developed over a long period, and b) I have experienced several of the different niches on the spectrum of reality. But I am quite excited by it, because it seems to be making sense out of so much that previously left me baffled and confused.

In no way am I suggesting this as some sort of dramatic discovery. To me it is only something reasonably obvious that many people must have seen before. Nor does it solve the problem of precisely what UFOs are (except that they are neither real nor unreal - but a bit of both). However, I think it opens up new avenues of exploration.

You see, UFOs are many things, and I want it clearly understood that I am here discussing what I term 'Exotic UFOs' (principally close encounters). UAPs - Unidentified Atmospheric Phenomena - are entirely different, and are objective. They really exist, in every sense of the word real, and are natural physical mysteries on the threshold of science. There are almost certainly several different UAP types that are reported as UFOs; earthlights may well be one, extreme forms of ball lightning are another probably kind. I need to make this very plain, because certain reviews of my two latest books - including one in *Magonia* - have referred to my alleged theory that UAPs are alien. That is nonsensical, UAPs are earthbound, natural and in no sense controlled by intelligences of any description. The evidence that they exist is, to me, irrefutable.

The 'Exotic UFOs' are actually a very small residue out of the total of UFO reports; a fairly obvious fact when you realise that up to 90% of UFO reports are IFOs, and possibly up to 90% of the remainder are UAPs. The left-overs are few and far between, but in global terms they are still a large number of experiences.

Exotic UFOs are not spaceships. That fact is reasonably obvious once you see that, a) we have no photographs of UFOs landed or involved in creating close encounters and b) we have no photographs of alien entities, and c) nobody has yet witnessed somebody else undergoing an alien contact of any kind. You can backtrack as much as you like

with convoluted hypotheses, but there is really no way out.

Similarly, Exotic UFOs are not totally subjective experiences of any kind. I say that because they contain far too many obscure but repetitive motifs; because they generate real physiological effects which are unlikely to be psychosomatic; because there are physical effects (e.g. car stops) which demonstrate some form of energy exchange; and because animals get disturbed by them too. I leave aside the thorny question of multiple witness close encounters, although enough exist with sufficient overlap to worry any truly open-minded adherent of the psycho sociological school.

What we end up with is something in-between. A QC Experience does have heavy subjective overtones, simply by definition. The very thing which makes it different from normal objective reality is the over-ride by subjective data. What we have to do now is to decide the origin of this subjective over-ride.

It may come from inside ourselves, I accept that option. In a lucid dream the intrusion of objectivity is essentially self-oriented. But there is, to my mind, ample evidence that this is not always the case. Precognitive dreams, for example, seem to involve external objective data from the 'real world' (or 'real universe') - and this in a sense beyond the normal confines of space. In other words, information from an alien civilisation somewhere 'out there' is received subconsciously and intrudes into objective reality as a subjective data over-ride, thus changing our perception of reality, to create an alien or UFO reality.

In fact we can define an equation to show this possibility:

Objective Reality	Subjective Over-ride	UFO Reality
100% objectivity 0% subjectivity	40% subjectivity	60% objectivity 40% subjectivity
Real World Environment	'OZ factor'	Close Encounter 'QC' Experience

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The only reason I am taking the alien origin of the subjective data over-ride seriously is that it explains what we see much more simply. It explains why there are patterns and consistencies (the source is consistent); it explains why there are individual differences (the degree of pick-up and the way we integrate it into our experience will vary from person to person). It explains the form of the QC Experience - it is alien, because that is what lies at the heart of the message; I think it even explains the physical and physiological effects. It is my view

that UAPs, or ambiguous IFOs, are at the root of most, if not all, close encounters. When UAPs are involved energy will be associated.

We have a situation like the following: Witness A sees a UAP and thinks "Oh my, a UFO". Energy is emitted and may or may not harm the witness or the environment. Meanwhile because he is naturally susceptible to switches of location on the spectrum of reality (in other words he is psychic) or because of some other unknown trigger, he steps down into a QC Experience. The Oz Factor takes hold and he later describes his strange sensations and maybe even describes a time-lapse, due to his temporary slip out of normal objective reality into UFO Reality, where time is not as easily delineated. In the QC state the subjective data flows in from the alien source and moulds the external reality. If it is an orange ball of light (a UAP) this may become a spaceship, symbolising the information he is receiving in terms familiar and acceptable to his subconscious, just as when we receive objective facts in a precognitive way in a dream we tend to express them in dream symbols.

As the QC Experience unfolds the witness believes he is perceiving reality exactly as before, unaware that he has slipped into another niche on the spectrum, where he is now subjectively dramatising received data and superimposing this on the UAP. The experience eventually ends, possibly when the UAP disappears, the aircraft flies away, or the satellite re-entry burns up, or when whatever had been the initial stimulus no longer exists.

Of course, the essence of the episode lies in the witnesses mind, clothed in symbolism, and he may not, consciously, even realise that fact. When questioned he will tell what he believes he 'really' saw, but that is not terribly important. What is important is the inner substance of the message - the data which was responsible for the over-ride.

Perhaps we ought to be analysing UFO encounters rather like Jung analysed dreams. But we should do so recognising that we may be seeking something much more interesting than our own deeply hidden wishes or desires, or some archetypal facet of the human race. We may be decoding messages from an alien realm.

And so finally to answer the question really posed by this article: are the UFO phenomena alien in origin? If we mean in the traditional sense of gravity-powered spaceships from Alpha Centauri my answer must be no. The ETH in that sense is dead. But I have a growing suspicion that the ETH in a more subtle - or Quasi Conscious - sense may yet provide a few surprises.

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Continuing the debate,
Peter Rogerson explains why
he thinks the conventional
ETH is simply creating

PEOPLE OF A DIFFERENT SHAPE

There seems to be a growing interest in reviving the ETH as an explanation of certain UFO experiences. This would seem to be a good time to examine this hypothesis again.

To understand the role which the ETH played - and still plays - in ufology, it is necessary first to examine some ufological history.

When, in late 1947 or early 1948, sections of the US military and media decided that certain UFO cases pointed to the existence of flying machines with unusual characteristics, the idea of extraterrestrial intelligence had received only limited intellectual treatment. The notion of life in distant solar systems had little scientific credibility. Indeed, for a generation, under the influence of the 'collision theory' of planetary formation, great scepticism had been expressed about the existence of other solar systems at all [1]. This concept was only just about to be assaulted by a revived nebular hypothesis of planetary formation.

There was a potent source of cultural imagery about extraterrestrials in the vast quantities of science fiction published in the pulp magazines during the 'golden age' of science fiction from 1929 to 1939. The alien participants in these stories were usually just people in a different shape, with human (often hostile) motivations. The influence of this literature on the young and technologically minded was great. There cannot have been any small town in America where there was not at least one science fiction fan: this was to provide an audience for the idea of alien visitation - though it must be borne in mind that most of sci-

ence fiction fandom was hostile to ufology.

There was, however, some scientific speculation about extraterrestrials, largely speculation about Martians. Percival Lowell's ideas about Mars had wide currency. He speculated that Mars was an older planet, whose inhabitants were dying as a result of drought, and had constructed a great network of canals to delay this. These ideas gained wide currency through the writings of H. G. Wells, Edgar Rice Burroughs, and others. In 1947 'aliens' meant 'Martians'. It should be remembered that Orson Welles' broadcast of *War of the Worlds* was still fresh in American minds. [2]

Civilians and the military both began wondering about Martians seeing nuclear explosions, and coming to Earth to investigate. Donald Keyhoe in his pioneering *True* article [3], and subsequent books [4] expanded on the theme of Martians with a technology several hundred years in advance of the Earth's.

Though these Martians may have been super-bees, as suggested by writer and mystic Gerald Heard [5], they were invariably ascribed human motivations. The technology granted to the ETs was similarly assumed to be just around the corner, though often based on theories about the aether, anti-gravity, and the like which were already very out of date [6], and never bore any close correspondence with any of the concepts of mainstream physics. Throughout the 1950's speculation in the ufological literature about ETs seldom rose above the space-opera stage, and was often very deficient in imagination when compared with even the worst science fiction.

Having been given human attributes, motivations and abilities, the aliens became assimilated to other military menaces. Never once did any sense of real alienness cross the minds of most ufologists.

The general acceptance of the nebular theory of planetary origins and the development of space technology led to a growing scientific interest in the idea of extraterrestrial life and communicating with intelligences elsewhere in the universe; an interest which culminated in Project Ozma. During the 1960's a steady stream of books with titles such as 'We are not alone', 'Intelligent Life in Space', etc., were published. The reader who expected a serious philosophical discussion of the nature of non-human intelligences was usually disappointed, as such books usually followed a set pattern. Chapters on the evolution of the solar-system and life, led to chapters on radio-astronomy, the 'uniquely rational' method of communicating with ETs.

It is perhaps not coincidental that the upsurge of these writings occurred at the same time as the heyday of Hermann Kahn, the Peace Corps, and the cult of the high-rise, white-hot, technological revolution. An implicit faith in the ability of science and technology to overcome all problems, and a belief that the values and achievements of Western civilization were universal, permeated these books. The underlying assumption might be expressed: "We are such clever chaps, it is only natural advanced aliens must be just like us", and, as one cynic suggested, were probably educated at the Sorbonne or MIT!

Thus whilst the ufologists had seen the ETs as just another community of invaders or explorers, the saucerites had seen them as another community of gurus and missionaries, and the exobiologists had seen them as another community of scientists. All saw them as people.

At a popular level such anthropomorphic attitudes persist. A few years ago some American engineers presented a paper in which they seriously argued that information supplied by abductees under hypnotic regression could provide clues as to the design and propulsion of alien spacecraft. [7] Aircraft hangars are rumoured full of crashed flying saucers, and naive notions still persist of investigating UFOs with home-made electronic gadgets, toy telescopes and chemistry sets.

Nevertheless, it seems apparent that the ETH as a explanation of the original unidentifieds (ostensible high performance flying machines) never really survived the discounting of the 'Martian' hypothesis. As human space travel developed it became clearer that Ruppelt was very wrong when he predicted in 1956 "within a few years there will be a proven answer" [8]. Furthermore, ufologists believed that they had uncovered evidence that the UFO Phenomenon was as old as written records, if not older, and possessed all sorts of curious sidelines. The airship stories of 1897 was the road which lead many American ufologists out of the ETH. A similar role was being played in Britain by the 1904/5 Welsh Revival stories. The idea of nuts and bolts extraterrestrial spaceships not only could not accommodate this new data, but also involved the none-too-plausible notion that mid-twentieth century science knew all there was to know about the universe.

Faced with these realisations many ufologists abandoned the ETH in favour of either psychological or supernatural explanations; others tried to construct a more sophisticated version. The latter correctly pointed out that a genuine alien 'intelligence'

was likely to be something far stranger than was commonly thought. They began to think not just in terms of 'people of a different shape', but in terms of 'higher level of organisation' beyond mind. This can perhaps be called the Super-ETH.

The pioneer in this line of speculation was Aime Michel, who had suggested as early as 1957 that contact with 'the other' may be impossible because it represented a "higher order of mentality" [9]. In a series of FSR articles [10] Michel elaborated on this point. His 'superintelligence' which he called magonia was perhaps the first advanced intelligence in the galaxy, which it now permeated in much the same way that human intelligence permeates the Earth. It is now, he suggested, far beyond what we understand as mind, and human beings are in relation to magonia as domestic pets are in relation to humans - the core of magonia is inaccessible to humanity, but humankind may have access to the 'human in magonia', just as a cat can appreciate the 'cat in humanity'.

The logical errors here are obvious. It is quite illegitimate to think of cats as being somehow stupid people - they are the highly successful product of their own evolutionary adaption. What cats and people have in common is their mammalian nature, the product of 2 billion years of common evolution (and evolutionary divergence of only some 70 million years). No hypothetical ET has such a common ancestry or nature. Indeed people have far more in common biologically with the aardvark, the sea-slug or the geranium, than with 'ET', with whom we share only the 'laws' of physics and chemistry.

We should be particularly wary of treating ET in terms of extrapolation to our own future. Even in terms of our own future, thinking in terms of better and faster spacecraft is probably just as absurd as my own great-great-grandfather's vision of a future dominated by giant steam-hammers! [11] The best we can say about the future is that significant aspects of it are not predictable. [12]

It is therefore incorrect to talk about ET as 'advanced' upon us. ET is likely to be wholly different, so that when I said that ET would be linked to us only by the laws of physics and chemistry, I should add that physics, chemistry, mathematics, laws, concepts, emotions, motivation, technology, travel, etc., etc., are human phenomena: products of the way human beings perceive the universe. We cannot be at all sure that they hold true for ETs which may perceive the universe in quite a different way to us. Even if ET does share

our perception of the universe in general, there will almost certainly be aspects of physics available to them, but not to us, about which we can say nothing. [13]

Clearly then, the idea that the ETH implies "an unguessable psychology operating a technology like magic, impelled by non-human motivations" is probably still over-anthropomorphic.

It is this situation that the post-revisionist ufologists are putting forward as an explanation for UFO experiences. The problem with this Super-ETH is not that there is evidence against it, or that there is much validity in the arguments of those who argue that 'they' could not get here: the latter are clearly as naive as the proponents of spaceships.

No. The real objection to the ETH lies in the fact that in the absence of any independent evidence as to the nature, powers, or even existence of ET, there is nothing that the ETH could not be made to explain. Even the 90%+ misinterpretations conceded by the ETH proponents could be 'explained' by arguing that the ETs cause us to misidentify the moon as a spaceship by projecting N-rays at us! Not only is such a theory impervious to evidence and allows no useful predictions to be made, but a very great question exists as to whether the nature and activities of such ETs could ever be tackled by human intellectual analyses.

What the Super-ETH (and some of its more esoteric rivals) then implies is the evocation of what to all practical purposes are 'arbitrary wills' in order to explain certain peculiar experiences. These 'arbitrary wills' are by their nature not susceptible to intellectual analysis. Now the whole ethos of the scientific enterprise has been to eliminate such 'arbitrary wills' as explanations of physical events, therefore the post-revisionists are setting themselves into a collision course with science - which can be considered as a game with its own set of rules, high amongst which is 'no arbitrary wills'! It seems unlikely, to put it no stronger, that the scientific community would endorse concepts which, if taken seriously, would mean an end to the scientific enterprise itself.

Indeed, acceptance of such 'arbitrary wills' would have even more drastic consequences than a regression to a pre-scientific state, for almost all traditional societies place very strict social constraints on the powers of 'spirits'. Many reserve certain important areas of life to creator gods which no longer intervene in the phenomenal world, and thus ensure regularity, while within the Judeo-Christian tradition there

have been repeated attempts by theologians to impose de-facto limits on the activities of God - a lawful God would not break His own laws, etc.

Even if the damage could be limited to ufology (and given the readiness of ufologists to invoke mysterious agencies to explain everything from football hooliganism to the deaths of miners one doubts it!) it is hard to see what possible practical value such people could see in continuing UFO investigations. The fact that most do suggests that few take the Super-ETH seriously, but rather treat it as an amusing intellectual sideline. For those that really do, it is difficult to believe that they could take a more intellectually honest course than to follow one former reader of this journal, who left ufology for mysticism in his attempt to comprehend the 'other'.

Given these rather unpleasant consequences it strikes me as most unwise to evoke the ETH except as a desperate last resort, when all else has failed. Perhaps when we get simultaneous video recordings of a landing then such speculation may have to be revived, but if we discard anthropomorphic notions about spaceships it by no means follows that evidence for unusual aerial craft would be evidence for ETs.

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Luis R González

puts himself into the mind of the ETH proponent, and comes up with

A NEW LOOK TO THE E.T.H.

As everyone else, when I first introduced myself to the UFO environment I was immediately trapped by the ETH. After years of struggle I now think I have succeeded in putting it back where it belongs: within the realms of myth and fantasy.

Nevertheless, I am used to being wrong, so just in case, I would like to offer some ideas for an 'improved' ETH that could be more acceptable.

Objections to the classic ETH can be summarized as follows:

- A. It is highly unlikely that extraterrestrial beings could visit Earth precisely now, during the microscopic era of our Earth's history when it happens to be inhabited by a civilized species just developing space travel. Consider for instance the immense distances involved, the light barrier, the energy requirements, etc.
- B. UFO evolutions are an apparent defiance of what we term 'Laws of Nature'. Besides, the lack of any convincing hard evidence after 30 years of research points to a non-material explanation.
- C. The great variety of shapes and sizes, details of design, etc., both of UFOs and the beings associated with them, would demand a wide variety of different civilizations and

point is contained in: BOYCE, Chris, *Extraterrestrial Encounter*, 2nd ed., New English Library, 1981. For discussion which often falls into anthropomorphism see: HAYAKAMA, (ed.), *Cultures Beyond the Earth*. As an intellectual exercise readers may like to speculate on the life style of 'intelligent' beings with six sexes, the gender of whose offspring is determined by the mathematical pattern of a mating game having affinities to three-dimensional chess, and who communicate by wavelength changes at the angstrom level in the colour of their bioluminescence!

planets of origin, increasing the improbability of A. Besides, how can you explain the irrational behaviour described, particularly those misleading messages?

D. UFO phenomena seem to be linked to several other phenomena of earthly origin. As Hilary Evans said [1], we can find several amazing 'connections' between UFOs and psychic phenomena, SF and folklore, BVM visions, geophysical activities, etc.

E. Last but not least, it is now generally (and ashamedly) admitted that about 90% of UFO cases have conventional explanations, and not only that, but to make things worse, UFO and IFO cases are virtually indistinguishable!

At the same time, and 'improved' ETH must avoid those complex, all-embracing, non-falsifiable theories (Vallee's 'Control System', Keel's 'Ultraterrestrials', etc.) or resorting to Clark's Third Law ("any sufficiently advanced technology will be indistinguishable from magic") in order to explain the anomalous characteristics displayed by UFOs.

Well, I think that just introducing some minor adjustments into the classic ETH will give us a convincing 'nuts & bolts' explanation to counteract those 'all-in-the-mind' fashionable theories. I would like to thank our sympathetic sceptics for simplifying my task.

My suggestion is simply as follows:

Suppose that several centuries ago (but not too many, in order to avoid embarrassing discussions about 'space-gods', I do not suffer from 'Danikenitis') just **one** world-ship, with a population of between 100,000 and 1,000,000 extraterrestrials [2] entered our solar system and stopped at the asteroid belt, near enough to Jupiter's hydrogen for its fusion drive system, and safely away from those 'intelligent' beings contaminating the third planet. They are self-sufficient and are **not** interested in settling on a new planet, even less if they have to fight for it. On the other hand they do not want to continue their long voyage so they begin a careful plan to cope with the moment when our meeting will be unavoidable. Regarding our violent attitude, and their small number, they really must prepare extremely well this 'ultimate encounter' perhaps, in Leo Sprinkle's words "awakening our space consciousness".

How does this theory resist or assimilate the objections lodged? Let us see.

First, I have to acknowledge E for drastically reducing the number of 'real' UFOs. Really, 70,000 landings a year [3] were too many to cope with! A more reasonable estimate of 100 - 500 per year, the bulk of them unnoticed or unknown to ufologists, will be appropriate. The problem of 'UFO-IFO indistinguishability' just shows the success of their plan.

Objection C is explained away by

E. Surely if we were able to sort out 'the wheat from the chaff' this apparent heterogeneity will become very much homogenous. As far as UFOs are concerned we many also be misguided by our present technology, centered on standardisation and mass-production to reduce costs. Computer technology introduces us already into a new era [4] of personal and computer-tailored products, each one different from another. Genetic engineering allows us to tamper with our own genetic code and (in the near future) develop useful modifications added to those Mother Nature gave us (an African pigmy and a tall Swedish blonde are quite different indeed, even to our terrestrial eyes!). The misleading messages and irrational behaviour are likely to be a 'contamination' from IFO data. Another idea, considering their small number, is that it would be highly recommendable **for them** not to reveal the truth, and to reinforce intentionally the irrational components.

The astrophysicists proposing objections along A will (or indeed have [5]) accept as possible just one visit of a world-ship, on a long journey of thousands of years, during our history. And the technology needed for such a voyage and ship is almost within our present capabilities [6]. Other 'illegal' characteristics exhibited by UFOs are also becoming acceptable as scientists learn more and more: 'invisibility to radar', see STEALTH, US Airforce project; 'sudden stops and right-angle turns', see advanced avionics, etc. There has been some material evidence, but it has been quickly rejected because it had no 'unknown properties'. This is stupid! Any alien spacecraft will be built with similar (or the same) alloys as an American or Russian one. Elements are the same all over the Universe.

Finally, the connections discovered with several other phenomena may only be the effect of engulfing a real phenomenon (UFOs) with the imagery that forms the 'dark side of the UFOs' [7]. Besides, it is quite possible that some of the sightings have geophysical explanations (not 'real' UFOs).

Well, I hope it will be enough, I almost convinced myself!

In any case, my last argument will be irrefutable: we **need** the ETH. If UFOs were explained and psychologists, sociologists, geophysicists, etc. take over, what are we poor ufologists going to talk about? \$\$\$

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John Harney,

critical of
over-emphasis on psycho-
social theories, makes a

PLEA FOR THE E.T.H.

1. INTRODUCTION

In recent years there has developed a two-pronged attack on the extraterrestrial hypothesis (ETH) as an explanation for UFO reports. These two prongs may be termed the cosmological approach and the psycho-sociological approach. We can put them together and sum them up as follows:

There are no visitors from other planets because the Earth is the only planet in this galaxy (or in the entire universe) on which intelligent life has evolved. Thus, if we want to explain UFO reports we must study the witnesses and their psychological problems and their interaction with society.

Now it cannot seriously be doubted that the disciplines of psychology and sociology are relevant to the study of UFO reports. However there is a danger that total commitment to this approach could lead us astray by being employed as a catch-all explanation for anything resembling a UFO report.

The psycho-sociological approach is reinforced by current theories about extraterrestrial life which generally conclude that it is so unlikely that we might as well forget about it. This set of theories, which I have termed the cosmological approach is itself two-pronged. Various theories of biological evolution and the evolution of stars and planets are considered in an attempt to demonstrate that the evolution of life is a singular event. This is backed up by the other prong of the cosmological approach, which is a set of arguments designed to convince us that if the ET's existed they would have colonised Earth millions of years ago.

In this paper I intend to point to some apparent weaknesses in these arguments and to urge that the ETH should not hastily be abandoned.

2. THE IMPROBABILITY OF LIFE

2.1 Suitable stars and planets.

Intelligent life resembling in any way that which we know here on Earth would have to have its origin on a planet which would provide an environment having certain essential properties. It seems to be generally agreed that such a planet would have to be rather similar to Earth and be orbiting a star similar to the sun.

It is estimated that there are about 200 thousand million stars in our galaxy, and Isaac Asimov [1] considers that about 75 thousand million may be considered sufficiently sun-like to nurture life on planets which may orbit them. Although there is still much uncertainty, some theoretical work suggests that planetary systems may be common (e.g. Isaacman and Sagan [2]).

The main argument against life arising in such systems is that it is considered very unlikely that a suitable terrestrial (i.e. earth-like) planet will exist in a stable orbit which is not too near or too far away from its parent star.

2.2 Climatic stability

Life has existed continuously on the Earth for about 3000 million years. It follows from this that the Earth's climate cannot have changed drastically in all that time. If, in any period, the mean surface temperature had strayed outside the range 0 - 100 °C., then life would have been extinguished. Also, if the Earth cooled until it was completely covered with ice, this situation would be irreversible, as would a 'runaway greenhouse effect' which would be caused by excessive heating.

It has been calculated that only very small changes in the Earth's orbit or in the output of energy from the sun, are required to produce either of these effects. Thus it is considered unlikely that any planet would remain habitable for long enough for advanced life forms to evolve.

In the opinion of the Russian scientist M. I. Budyko: "It is believed that the maintenance on Earth of a mean temperature within the narrow zone necessary for life for billions of years seems to be a random event, the probability of which is very low. To a considerable extent the comparatively small changeability of the atmospheric chemical composition, whose variation could easily destroy all organisms was also random" [3].

2.3 Improbability of the emergence of life

It is generally believed by scientists that life on Earth arose spontaneously out of non-living matter, beginning with the formation of complex organic compounds in the primeval ocean. It has often been argued that the odds against these compounds arranging themselves

in such a way as to form the first living organism are so great that the existence of life on Earth must be a singular event. For example Jacques Monod has written that: "Man at last knows that he is alone in the unfeeling immensity of the universe, out of which he emerged by chance." [4]

2.4 Is there life on Earth?

The arguments in sections 2.1 - 2.3 summarize very briefly the views of those scientists who believe that intelligent life elsewhere in the universe is extremely unlikely. Astronomers think that there are unlikely to be suitable planets at the correct distances from sun-like stars. Climatologists believe that earth-like planets would inevitably be covered by ice or be boiling hot (like Venus). Some biologists think that the emergence of life is so improbable that it is inconceivable it could have happened more than once. Each group calculates enormous odds against conditions being favourable to life from the point of view of their own discipline. So if we take their views seriously we must multiply these odds together and arrive at a figure so enormous that we are forced to conclude that we are merely figments of our own fevered imaginations!

As the notion that we do not really exist but only imagine we do is incoherent, we can reasonably suppose that extraterrestrial life really does exist on other planets although it perhaps does not arise very often.

3. IF THEY EXIST WHY AREN'T THEY HERE

3.1 The galaxy should be completely colonized.

The scientific opinions mentioned in section 2 cannot lightly be brushed aside, so it is reasonable to speculate that the number of planets in the galaxy on which intelligent life develops is quite small. However it has been calculated that any beings which achieved interstellar travel could spread throughout the entire galaxy in a period which is short compared with the age of the solar system. Eric M. Jones, for example, considers 60 million years to be a reasonable estimate [5]. Some writers have used such estimates to argue that the fact that aliens have not taken over the Earth strongly suggests that we are alone in the galaxy.

3.2 Anthropomorphic assumptions

The main weakness of this kind of argument is that it is hopelessly anthropomorphic. It is surely possible to think about extraterrestrial intelligence without having to see it in terms of the Star Wars films and similar space-operas. The first race of beings to spread throughout the galaxy would doubtless be aware that they could establish themselves on every habitable planet. But they would also

be aware that such a policy would pre-empt the emergence of any other intelligent life-forms. Once they had spread throughout the galaxy they would also be in a position to discourage any emergent space voyagers from adopting the traditional space-opera approach to any habitable or inhabited planets which they might encounter.

4. THE E.T.H.

4.1 Naive versions of the E.T.H.

There are several versions of the ETH and most of them are presented in such a manner in the UFO literature as to discourage any serious enquirer from pursuing the matter any further.

There is the straight anthropomorphic version which sees the ET's as being like us mentally, if not physically. These are the kinds of beings who apparently inhabit the imaginations of writers such as Keyhoe and some of good old-fashioned American organisations. They are so familiar, from UFO literature and traditional science-fiction, that no more need be said about them here.

Then there are the aliens of the UFO cultists, which are more difficult to deal with, as one is not sure whether they are supposed to be physical entities or purely spiritual beings, like angels.

4.2 Looking at the question from the ET's point of view.

It seems to me to be unreasonable to assume that beings who have travelled throughout the galaxy for millions of years would treat a newly discovered planet in the same way that we would undoubtedly be treating, say, Mars if it were found to be inhabited or habitable. They would sometimes find it necessary to control, as well as to monitor, the activities of other emergent intelligences, but they would have had plenty of time to evolve methods of exquisite subtlety, so that no creature would be aware of their activities unless they decided to reveal themselves.

As a result of the persistence of UFO reports and speculation about them since 1947, a large proportion of the Earth's population is mentally prepared for the idea of alien contact. It could be argued that the UFO phenomenon has been carefully devised by the ET's in order to prepare us for possible overt contact. It should be possible, by means of a careful study of the pattern of UFO reports to decide whether or not such an idea should be taken seriously. This possibility has already been discussed - but probably with tongue in cheek, by Vallee [6].

4.3 A future for the E.T.H?

There is a clear division between those scientists who are interested in SETI (Search for

Extraterrestrial Intelligence) and those who are interested in the study of UFO reports. The SETI scientists are apparently quite happy with the alien intelligences, provided that they remain at a safe distance. Scientists interested in the study of UFO reports tend to be more committed to the idea that they are a version of modern folklore. However, folklore is generally concerned with amazing experiences which are supposed to have happened to a 'friend of a friend', whereas UFO experiences generally happen to identified individuals.

A revival of the ETH would depend on the bringing together of SETI scientists and 'serious' ufologists. A possible meeting point might be achieved by considering the ideas of Michael D. Papagiannis [7], who has advanced the idea that interstellar visitors to the solar system might use the asteroid belt to obtain raw materials for refuelling and refurbishing their fleets. Such visitors, if they exist, would perhaps also be curious about what is happening on Earth. Further study of such ideas might provide the basis for a fruitful exchange of ideas between ufology and SETI.

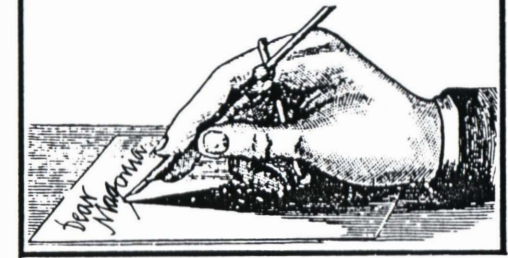
5. CONCLUSIONS.

If UFO reports have nothing to do with extraterrestrial intelligence, then there is no point in pursuing the subject popularly known as ufology. If some UFO reports, or UFO reports in general are manifestations of alien intelligence, then this fact will be obscured by an exclusively psycho-sociological approach. There is a chance that the revival of the ETH, in a more subtle and sophisticated form, might possibly yield interesting results. \$\$\$

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LETTERS



Dear John Rimmer

You ask for thoughts on ETH and whether it could still be valid today. As one who was brought up on Keyhoe in the 1950's, I was a believer in the ETH, but gradually our own space discoveries convinced me otherwise. Also, many of the older cases which were once used to bolster the ETH have long since been well explained, and the modern cases, despite what some protagonists would have us believe, add nothing new to further the ETH cause.

What amazes me is why people are so impressed by the few thousand alleged CE3 cases that have happened. Arithmetically this means something like one person in a million has had a CE3 experience! Hardly an impressive figure when you consider that mental and psychological disorders and delusions are known to affect a far, far higher proportion of the people than that. The number of CE3's is portrayed as being large and impressive, when it is in fact the reverse, being pitifully small when you place it in the context of the huge world population.

Also, why is the geographical spread of CE3's so lopsided, with nearly all concentrated in Europe and the Americas and so few, if any, in the Middle East, India, etc? (Has there ever been even one CE3 in India or Pakistan, and if not, why not?)

What we really need to revive the ETH is some new non-UFO evidence. This might be the clear detection of radio signals that can be unambiguously shown to be caused only by extraterrestrial intelligence; or, failing that, discovery on Earth of some historical or modern artifact or other hardware that is accepted by science as being the product of alien visitors to our planet.

It is this kind of evidence that will possibly one day establish the ETH firmly in science. UFO sightings and CE3 cases of the kind we have recorded over the last 35 years, and before, can never do so.

Kind regards

Christopher Allan, Alsager, Stoke-on-Trent

Dear Mr Rimmer,

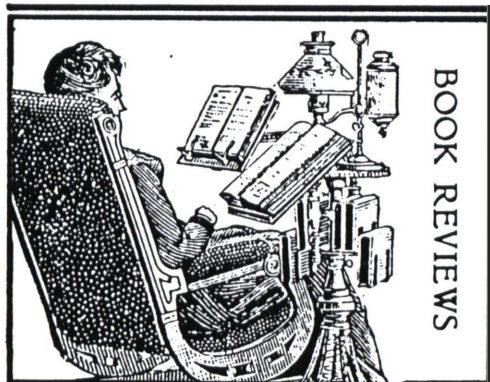
In answer to the question put forward in your editorial about the status of the ETH I offer this comment. I do not believe any variation of the extraterrestrial hypothesis will ever be fully satisfactory as long as the phenomenon itself maintains its quality of hiddenness. The greatest single argument shared by sceptics, in some ways more compelling than the difficulties with finding universally acceptable evidence, is the problem of non-contact. As Charles Fort put it: "Why don't they ever come here, or send here, openly?"

One can always imagine reasons or rules to bind the aliens in their conspiracy of silence, but contrarily there are always good reasons not to join such a conspiracy - moral initiative, outrage at needless suffering, sport, Fort's "good trade in ultra-bibles and super-whisky", etc. "There must be some degraded ones amongst them, he offered.

Sceptics will always have difficulty not accepting that line of reasoning. The more sophisticated the ETH becomes, the more it will look like a convoluted excuse. Whatever difficulties face the socio-psychological paradigm, they seem ultimately more surmountable than non-contact.

Yours truly

Martin Kottmeyer, Carlyle, Illinois.



HART, Michael H. and ZUCKERMAN, Ben. **Extraterrestrials; where are they?** Pergamon Press, 1982. £12.50 (£4.25 paperback)

The majority of the contributions to this symposium represent the 'new scepticism' regarding extraterrestrial life. They argue that the absence of astronomical evidence for ET activity, and the absence of aliens on Earth strongly suggests that there are no advanced extraterrestrial intelligences.

The general tenor of the papers is not just anthropomorphic, it is ethnocentric, and

the assumption that Western values are universal norms is never far from the surface.

Extraordinary false analogies are presented: Eric Jones compares human expansion across the globe with exploration of the galaxy, but the vital difference - that galactic explorers have to take their own biosphere with them - is ignored. In order to occupy the galaxy it would require exploration to be the goal of society for tens of thousands of years, which seems unlikely.

If one is playing this sort of intellectual game, there are various possibilities why the streets of Neasden are not full of ETs:

1. A Bracewell-preempting intelligence has a policy of non intervention, and actually enforces it.
2. The Earth is one of a number of solar systems allocated by the Galactic Real Estate Corporation to the Naargs, who, as they resemble squids swimming in seas of bromine, haven't much use for it at the moment, but still keep strangers off until they can sell it at a handsome profit.
3. Sooner or later all interventionist explorers come across the Kwarg, who resemble pillars of salt and who spend millennia contemplating the Bliss of Infinity, and who dispose of noisy aliens by a process it would be inadvisable to detail in a journal designed for family reading by the fireside.
4. Long before they get part way across the galaxy all technological races discover a process whereby information can be obtained about remote parts of the universe and allows them to satisfy their curiosity without travel.
5. But of course the real reason is, in the words of the Rigelian sage Z'gwylis: "Mwazu t'Ni krttsyo z'gga nwaRge al'u bzaR'k" What a pity there are no terrestrial concepts whereby this can be even approximately understood!

It is even possible they are here, either disguised in the mass of UFO reports (just because the overwhelming majority of reports are explainable, and it is scientifically illegitimate to invoke extraterrestrial 'arbitrary wills' to explain puzzling experiences, does not imply categorical proof of the absence of ETs), or in some subtle manner we could never detect.

Though discussion of ETI is interesting and amusing, and often a stimulating intellectual exercise, the sad fact is that it is not science, as no-one is in any position even to hazard a guess as to what 'intelligent' ETs might or might not do. P.R.

The debate continues,
please let us have your views

VENUS WITH HER TROUSERS DOWN!

Nigel Watson and Granville Oldroyd

WHILST researching newspaper files for reports of phantom airship sightings made between 1909 and 1913 some interesting incidental material has been collected. In particular we have noticed that the rumoured activities of German secret agents were very much linked in the public mind with the airship sightings [1,2]. This kind of link, and other stories recorded during these periods appears to be very similar to some of the more bizarre aspects of the contemporary UFO scene. For instance, Carl Grove has noted the case of two 'foreign' strangers who observed the home of an airship witness for several hours [3]. Also, we have revealed how a stranger who took an interest in chickens during the 1909 airship flap might easily be compared to some entities who were seen exploring chicken runs in a Puerto Rican yard during 1980 [4].

For some people the obvious conclusion to be made is that what were thought to be inquisitive strangers or German agents were in fact MIB. As most readers of this account will be aware, the MIB are regarded by the more credulous members of the UFO fraternity as terrestrial agents of the UFO forces, who are either aliens who disguise themselves in order to infiltrate human society, or they are 'brainwashed' humans who are controlled by the aliens.

An example of a MIB-type event which is worthy of mention, since it can easily be compared to a contemporary event, was exposed in the 11th March edition of the (Hull) **Daily Mail**. The report tells of how a stranger was given a room for the night at a Newport Inn, on Sunday 9th March. Apparently:

He had not been long in the house, when he bolted to the canal with no covering but his shirt. His host got him back to the house, and again

made him comfortable on the couch for the night. No sooner was his benefactor asleep than he made off again, leaving all his clothes but his shirt behind. Information of the missing man was given to PC Jewett, who searched for the missing one until 6 o'clock on Monday morning. In the early hours of the morning he had knocked at the doors of several cottages in the North Cave district and asked for a pair of trousers. Temporary clothes were provided him and he was escorted by PC Jewett to Newport, where he again donned his own clothes, and as he had broken no law, he was allowed to go on his way.

North Cave is situated to the west of Hull. Over at Wavertree, Liverpool, in the spring of 1977, a woman called Mrs Lilian Owens saw a man with the same peculiar predilection for requesting trousers. It was 8.30 am when she saw the stranger at her kitchen doorway:

He wore brand new clothes, a small green check suit, white shirt and green tie, and had blonde hair, and piercing blue eyes. His skin had a deep tan (despite it being only spring). He said "Have you got any trousers?" a question Mrs Owens thought odd. She said "No", and went to shut the door but he blocked it with a shiny new black shoe with a steel toecap. She said she would call her son (who was not in) and he left. She shut the door but on looking through the window he was not in sight [5]

Later, the same man suddenly appeared in her living room and asked her for a drink of water. As she went to telephone the police the stranger disappeared. In the summer of the same year Mrs Owens saw a UFO in the early hours of the morning.

Two reports in the **Occult Review** [6] relate to sightings of MIB which were seen in the early 1900s. The first involved a 13 year-old girl who was trimming a hat one Saturday night when:

As the clock struck twelve, the front door opened, then the parlour door, and a man entered and sat down in a chair opposite to me. He was rather short, very thin, dressed in black, with extremely pale face, and hands with very long thin fingers. He had a high silk hat on his head, and in one hand he held an old-fashioned, large silver snuff-box. He gazed at me and said three times, slowly and distinctly, "I've come to tell you." He then vanished, and I noted that the door was shut as before.

Two years later a visitor to the girl's home was given the same room to sleep in. At exactly the same hour he saw the same vision, and we are told that he had never heard of the girls' earlier experience. A few years later the house was demolished and a skeleton with a silver snuff box was found beneath the room where the MIB had roamed.

These experiences, and those of Mrs Owens do not permit us to easily identify the stimulus for them. However, like the case of the North Cave trouserless stranger, the following incident was probably caused by a flesh-and-blood person rather than a ghoul from the Twilight Zone:

It was late at night. A deeply religious 23-year-old headmistress of a private school for girls was marking papers when a man called at her door. She said:

He was well dressed, in black, and I thought he had probably come about placing a pupil with me. We began to talk about the school and my aims and methods. There was something about him that drew me out.

Recalling her troubles and anxieties to this quiet stranger cheered her up to such an extent that after he left she believed that he was the Lord Jesus Christ; consequently every time she prayed she visualised the mysterious stranger in her mind's eye. Some time later she felt that her opinion regarding the identity of the man was confirmed when during a dream she said that her eyes:

were attracted to a place of glory, and there seated upon a throne was the man who had visited me and whom I had been praying to as the Lord Jesus Christ.

If this encounter happened today we might speculate that a young woman would interpret her visitor as a space brother whom she would later see inside a flying saucer in classic contactee fashion.

Just as modern-day ufologists have acknowledged the importance of 'bedroom visitors' [7, 8] in perpetuating today's UFO stories, we can make reference to several historical bedroom visitations.

The first, and most intriguing reports of such visitors are mentioned by the vicar of Weston, Yorkshire, Charles Lakeman Tweedale. In a book titled *Man's Survival After Death or the Other Side of Life* [9a] he detailed the many bedroom visitations that were seen mainly by his wife at the vicarage. The first occurrence of this type was on the night of 19th December 1907. After being woken by a strong, cold breeze she perceived a shaft of cloudy white light at the foot of their bed which reached to the ceiling and ill-

uminated the bed coverlet. The vicar noted that:

She described the light to me when I awoke as like a column of muslin wrapped in spiritual swathes, with a strong electric light in the midst and shining through it.

The sight of this phenomenon induced her to hide her head under the bedclothes until after a long period of time when she had the courage to look round the room again and discover the sight had vanished.

Approximately half an hour before dawn on the 7th April 1908, Mrs Tweedale woke and saw a light the size of a large orange on or enclosing the brass rail at the foot of the bed. It was positioned on her husband's side of the bed. Over a period of a minute the light expanded to a height of 3 feet, and the width of a man's body. Terrified at the sight of this bright light she shook her husband until he awoke. At that instant the light collapsed like a camera bellows and vanished from view. On searching the room the Rev. Tweedale could find nothing to account for the phenomenon.

The most dramatic incident happened at 5.30 am on the 8th November 1908. It began when Mrs Tweedale by a blow delivered to the underneath or top of the bed. Thus alerted she sat up and saw at the foot of the bed:

The figure of a man dressed in black with a calm, grave face, his clenched hand resting upon the brass rail as if he had just struck it. [9b]

This apparition gave off a light which illuminated the room, and not surprisingly Mrs Tweedale quickly woke her husband. As before the phenomenon made its exit when he awoke. She saw the head and then the trunk of the figure resolve themselves into a luminous cloud which floated up to the ceiling and disappeared. But this time the Rev. Tweedale did wake soon enough to see the last part of this act. He claimed that on awakening:

At the bed's foot was a beautiful cloud of phosphorescent light about four feet in diameter, suspended in the middle of the room. It was close to me, not more than five feet away. Even as my eyes rested upon it, it began to ascend just like a small balloon. With a steady motion it seemed to go straight up and right through the ceiling.

The vision reminds us of the man in black seen on three successive nights in her bedroom by a young woman. Her experience was associated with the 1904-05 Welsh Religious Revival when lights in the sky, a few MIB, and even a black dog were seen. [10]

Just before the British 1909 phantom airship panic reached its height, Mrs Tweedale on the 15th March 1909 saw the figure of a man standing next to her husband as he slept soundly beside her. On waking him the figure disappeared in a flash of light. After the airship panic on the 22nd June 1909, the Rev. Tweedale reported what looked like a man with a light brighter than a normal lamp in his hand, was seen in the passage of the vicarage at 11pm.

Yet another apparition was seen when the Tweedales were in London on the night of 2nd June 1912. In their bedroom Mrs Tweedale saw star-like lights and a tall white form. Later, in the night, she told her husband she could see the lights again, and that "there is someone by the side of the bed trying to attract attention". Looking round he was able to see what he detailed as:

a bright, elongated light at the foot of the bed, but no distinct form.

At other times, most notably on 10th December 1911 in front of seven witnesses, and on 4th October 1917 in front of two witnesses, strange bright lights were seen in the vicar's study.

As the title of the reverend gentleman's book suggests, he tended to regard these kinds of manifestations as proof that we can survive after death. In this state our spiritual bodies are able to materialise from a radiance of light into a solid, tangible being, and can return to a small point of light and disappear and disappear to whence they came.

To reinforce this view he mentions several incidents involving other people who saw lights in their bedroom which transformed into figures who had the appearance of dead or unconscious relatives. In two cases he claims that a luminous light was seen hovering over a person at night, who in the morning reported having met (or vividly dreamt of meeting) a dead relative. These were quoted from the *Proceedings* of the SPR, and from private contacts.

We should also add that not only lights and MIB were seen at the Weston vicarage: a whole variety of events were said to have occurred. To many to recount here, but an idea of the type of events experienced may be gained from the statement:

...messages, consolations, warnings by the direct voice and unsought; things moving of themselves, marvellous singing and amazing manifestations at the moment of the 'death' of a relation of whose sickness we did not even know; sounds of beautiful music, instruments hanging high up on the walls playing by themselves; scores of articles thrown; hands melting in the grip when seized.

were just some of the things which presented themselves month after month. [11]

Not surprisingly the vicar was not too popular with his parishioners, who were not charmed by the reports of all these strange events, or by the fact that he was a convert to Spiritualism.

Another type of bedroom encounter was experienced by 32-year-old Samuel Flecknoe. He suffered from a paralysis of the legs for 4 1/2 years until the morning of Sunday, 19th January 1913. When he awoke in his Nottingham home: "Something seemed to tell me, 'get up and walk downstairs'. So I did" [12, 13] He walked for several days until the Friday evening, when he collapsed going to bed, though his doctors hoped he might walk again. [14, 15]

The power of belief can also be seen in a couple of stories from France at this period. When a woman went to clean a statue of the Virgin at the old cemetery in Beziers, it came alive. It return for the act of kindness the statue blessed the woman's handkerchief. When she got home she placed it on the bed of her sick child who had been paralysed for several years; instantly her daughter got out of bed and walked. [16, 17] (Coincidentally, this happened the day before Flecknoe arose from his bed).

What was called mystical madness caused the death of a woman during 1909 at St Julien, near Chalon-sur-Saone. After hearing a sermon about Jeanne d'Arc, she locked herself in a disused chapel, doused herself with inflammable spirit, and set fire to herself. Neighbours found her kneeling, praying amid the flames, but even their aid was unable to save her from an agonising death. [18]

Interestingly, the 1913 cases come at a time when another religious revival was said to have erupted in Wales. Miraculous cures were claimed, and an inspired message told an evangelist to hold meetings in Penylont, Radnorshire. [19, 20, 21]

If we make the mistake of lumping these cases together with the phantom airship sightings as a way of 'proving' that our contemporary knowledge of the UFO situation is accurate, we become the victims of our own biases. Instead, we prefer to highlight these cases in order to show that making order out of a chaos of disparate stories is very easily done, but is due to factors other than a grand UFO masterplan for manipulating humanity.

A case that could easily be connected with the phantom airship sighting of 1909, occurred on the morning of 22nd June. In a quiet part of Owder Lane, Carlton, near Work-sop, PC Swain found a young man. He was aged about 18 and was well-dressed. The policeman was unable to get any sense out of this person, whose 'manner was very

strange'. At Workop Police Station he was examined by a doctor; apparently the man had lost his memory. No name or address was found on him and the police could only speculate that he came from the Sheffield or Doncaster region. He was consigned to the local workhouse.

If we accept the UFO manipulation theory, we might propose that this Yorkshire Kaspar Hauser could have been delivered to Earth by a UFO disguised as an airship - who would ever suspect that he was an alien up to no good!!

Finally, a young person who did not mind being regarded as an alien was a three year old girl who was found in Willesden, London. She told the police that her name was Venus. When her parents claimed her as their own daughter it was revealed that her name was Mary Brown.[23] It is anticlimactic to discover she was not the Venus responsible for most of the British 1909 and 1913 phantom airship sightings! **SS**

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Contemporary Review, Jan. 1910, pp.42-56. 3. GROVE, Carl, 'The Airship Wave of 1909', *FSR*, 16, 6. 4. WATSON, Nigel, 'Are the Ufonauts Fowl Plotters?', *FSR*, 28, 1. 5. CHEVEAU, Danny, 'A New MIB Encounter?', *Northern Ufology*, 75. 6. *Occult Review*, March 1918, pp.129-31. 7. ROGERSON, Peter, and RIMMER, John, 'Visions of the Night', *MUF08*, ns 4. 8. BASTERFIELD, Kelth, 'Strange Awakenings', *MUF08*, ns 13. 9a. TWEEDALE, Rev. Chas. Lakeman, *Men's Survival After Death, or the Other Side of Life* (3rd Ed.) Grant Richards, London 1925, pp.235-42. The two earlier editions appeared in October 1909, and January 1920. 9b. See also *Sunday Chronicle* 30/3/1913. 10. McCURE, Kevin and Sue, *Stars and Rumours of Stars*, privately published, pp.25-6. 11. *The Wharfedale & Airedale Observer*, 4 Apr. 1913, p.7. 12. *Bradford Daily Argus*, 24 Jan. 1913. 13. *Nottingham Daily Express*, 24 Jan 1913. 14. *Ibid*, 27 Jan 1913. 15. *Ibid*, 28 Jan 1913. 16. *Sunday Chronicle*, 26 Jan 1913. 17. *Bradford Daily Telegraph*, 21 Jan. 1913. 18. *Louth and North Lincolnshire Advertiser*, 29 May 1909. 19. *Bradford Daily Argus*, 11 Jan. 1913. 20. *Ibid*, 27 Jan 1913. 21. *Nottingham Daily Express*, 25 Feb. 1913. 22. *Retford, Workop, Isle of Axholme and Gainsborough News*, 25 June 1909. 23. *Daily Mail*, *Hull Packet* and *East Yorkshire and Lincolnshire Courier*, 28 May 1909.

In fact McCullough reports that productivity actually fell when hours were increased and when rest pauses were removed. The fact that the workers had constant information about their performance upon which a bonus-scheme was based might lead to conclusions of a non-human-relations kind, but this is rarely mentioned in the text books.

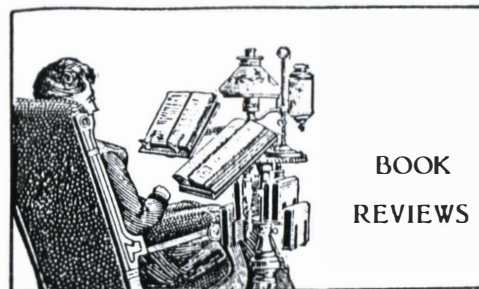
McCullough mentions a range of other myths, and his article is well worth attention.

Another, very much more detailed, account of a myth in the social sciences is given by Derek Freeman [2] in *Margaret Mead and Samoa*. Freeman points to many questions surrounding the classic book by Mead *Coming of age in Samoa*. The book purports to show the dominant influence of society upon the development of the individual - and Freeman argues that the many inaccuracies in the work were ignored because the conclusions met a wide-spread need - to provide a counterbalance against the doctrine of extreme biological determinism.

In view of the evidence for the widespread nature of 'authorised myths' in our society, there is surely a case for considering the effects which the modern computer revolution will have on myth-making. In days past the ultimate mysteries lay in the heavens. Soon they may lie in a computer network.

Mention in *Magonia* 16, in a review of a book by Robert Coon, of the work of Pooley and O'Malley reminded me of the following quotation from Jacques Vallee [3, p.175]

Continued foot of next page



BOOK REVIEWS

BOOKS WANTED

Suns, Myths and Men, by Patrick Moore. Muller, 1954. First edition only, offer £3 + p.p. *How Britain won the Space Race*, Moore and Desmond Leslie. Mitchell Beazley 1972. Offer £1.50. WRITE TO: C D Allan, 15 The Gables, Alsager, Stoke-on-Trent.

Jadoo by John Keel (1957), also facsimiles/copies of articles by Keel (1966-75) in *Fate*, *Saga*, *Men*, etc. US magazines. Please state price. WRITE TO: D Clarke, 6 Old Retford Road, Sheffield, S13 9QZ.

Flying Saucers; magic in the skies by Otto Billig. (Schenkman, 1982). *Missing Time*, by Budd Hopkins. Offers to Peter Rogerson, c/o Magonia, 64 Alric Ave., New Malden.

LITTLE, Gordon. *The Archetype Experience*. Rainbow Books, Moore Haven, Florida, 1984. \$12,50

Ufologists often express a wish that more professional psychologists would interest themselves in the UFO phenomenon; then when they do (e.g. Billig's *Flying Saucers; magic in the skies*) we rather wish they hadn't. Gregory Little's ideas, however, are fresh and stimulating. While I suspect that not many of us are going to be immediately persuaded that he has, to quote the cover, resolved the UFO mystery, he has certainly offered a way of

Continued from previous page

In my earlier research on cults and new religious movements, I have come across a variety of organisations that believe the move toward credit cards and a cashless society is a world-wide conspiracy designed to control individual citizens. According to members of these groups, there is a computer in Benelux (actual locations vary between Brussels and Luxembourg) which is used to keep track of all the credit cards in the world. They also believe that a universal numbering system will be introduced to label all the goods which come out of factories on this planet: shoes, cars, and every other product will receive code numbers beginning, appropriately enough, with the prefix 666, which is the number of the Beast of the Apocalypse. This will lead to paperless transactions, which

approaching it which is coherent and comprehensive. It is also challenging, for he claims that his theory is fully testable.

Little proposes that UFO sightings occur as a consequence of interaction between the individuals internal archetypal system (which is related to Jung's collective unconscious) and the external archetypal system, which comprises autonomous objects which are able, by synchronicity, to manifest in an appropriate form. For percipients living in this present age UFOs are an appropriate form. What happens then is that the external archetypes energise the percipients internal archetypes. This can lead to good consequences if a whole (mandala type) archetype is involved, not-so-good if a splintered (e.g. a trickster) archetype is involved. As a result, the personality can be either benefited or harmed, even disenergised.

This brief outline hardly does justice to Little's theory, but indicates the general lines. I should add that the external archetypes may as well be IFOs as UFOs, that some percipients may be in a more fit state to respond to the external stimulus than others, that external archetypes, though manifesting in synchronicity with a 'need' on the part of the percipient are definitely not merely projections from his mind, nor are they in any way subject to his will, conscious or unconscious. These and other factors help to make each experience unique and complex, depending as it does on factors personal, cultural and cosmic, all interacting.

What Little has done has been to re-formulate, in terms of the seminal ideas of Jung, suggestions as to the psychological process involved in seeing a UFO which have been proposed by such speculators as Guerin, Monnerie, Clark & Coleman, Keel and Vallee, to say nothing of the present reviewer. As

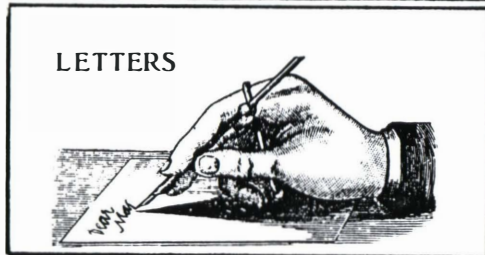
are viewed as evil because they are conducted secretly and leave no trace. In a second phase, the credit card number will match a number tattooed on each citizen on Earth, and the reign of the Anti-Christ will begin.

Might we expect future 'UFO sightings' to be on computers connected to international networks? Or might we discover, too late, that we have only seen the things we wanted to see, while reality lay in front of us, unexplored?

Tom Harney, Bromborough, Merseyside.

REFERENCES: McCULLOUGH, Maurice L. 'A testing time for the test of time', in *Bulletin of the British Psychological Society*, (1983), 36, pp.1-5. 2. FREEMAN, Derek, *Margaret Mead and Samoa*, Pelican Books, 1984. 3. VALLEE, Jacques, *The Network Revolution*, And/Or Press, 1982.

LETTERS



Dear John

Hilary Evans in *Magonia* 16 discusses the concept of the 'authorised myth' - a belief which gains widespread acceptance despite inadequate scientific evidence.

There is mounting evidence that this phenomenon extends into the academic world. Maurice McCullough [1] discusses a number of examples in the social sciences. In particular he quotes the 'Hawthorne Effect'.

The birth of the Hawthorne Effect followed experiments carried out in an American electrical company in the 1930's by George Elton Mayo. McCullough points out that most of the accounts of the work at Hawthorne in the textbooks are incorrect. The generally accepted version is that the workers in the part of the plant being studied improved their productivity no matter what changes in work condition were accrued out. The conclusion reached was that it was the interest shown in the workers which produced results, and thus the 'human relations' approach to management was given a boost.

such, it has the benefit of a coherent theoretical structure; but it has the drawback of requiring some unwarranted assumptions, such as the existence in the first place of 'splintered archetypes'. There is also too much speculation about the connection with spiritualism and psychic phenomena, the place of Israel in world history, Armageddon and other elements of Bible prophecy, and New Age nonsense in general. His arguments lose some of their force too, by reason of his selective and simplistic presentation of his base material, though it is reassuring to see how widely he has read and how thoughtfully he has appraised the ideas of others. It would have helped if his command of language had been surer, and if he had proof-read his book more carefully. But such minor defects should not discourage the open-minded ufologist from opening his mind yet further, to Dr Little's stimulating thesis.

Hilary Evans

RUTLEDGE, Harley. Project Identification: the first scientific field study of the UFO phenomena. Prentice Hall, 1981. \$10.95.

As this book has been widely praised in the UFO literature on both sides of the Atlantic (though a note of strong dissent came from Allan Hendry and Jerome Clark), and its sub-title promised much, I read it to see if it offered challenging new evidence.

I was disappointed, for it rapidly becomes clear that the seven year in-depth scientific field study actually consisted of a series of skywatches held informally from 6th April 1973 and formally from 21st May 1973, and on weekends and holidays until April 1974. As far as we can tell the personnel for this study were Rutledge, members of the S.E. Missouri Astronomy Club, and some university students. One must be vague about this, as no complete list is supplied. Compared with the average skywatch held by the better organised UFO societies like BUFORA or MUFON, the Rutledge enterprise appears very amateurish and shambolic.

What would your average run of the mill UFO group think of a skywatch organiser, who in his own words "hardly knew one constellation from another" [p.119], does not appear to have read any of the useful manuals on skywatching and celestial observation. When this ufological naivety is coupled with a strong 'will to believe' - on 11th May 1973 Rutledge saw nine unusual LITS from an aircraft and reports "a great wave of excitement overwhelmed me, UFOs really exist. And I was an eyewitness! [p.43] - the image of an objective scientific enquiry looks pretty thin. Indeed, even before the 11th May incident, in fact on the first informal skywatch, he saw 5 'UFOs',

at least some of which a sceptical astronomy professor accompanying him ascribed to car headlights.

Given this background, it is less surprising than it might be thought that Rutledge sees more 'UFOs' in these skywatches than most ufologists see in a lifetime; or that most of these turn out to be ambiguous LITS which are regarded as anomalous for reasons such as: "a lighting configuration like that would be against FAA rules", "it couldn't be a helicopter because it made no noise", "it couldn't be a satellite because it suddenly blinked out". Nor is one then surprised that Rutledge makes calculations that 'demonstrate' that a UFO was a half-mile long without wondering if he had made an error, or by his careless and unjustified use of terms such as 'craft'.

Rutledge claims that the lights react to his presence and even read his thoughts, the examples given are non too impressive, and the sceptic may find the best explanation in terms of shifts of attention on the part of the observer. Hendry noted several cases where IFOs were alleged to have responded to actions and thoughts of the percipient. The pseudo-stars which hide among constellations and run away when you look at them are an old feature of Warminster days which feature in this book. Few ufologists took them seriously then, and there seems no reason to do so now. Aircraft lights, astronomical objects obscured by cloud, and the possibility of tiredness induced hallucinations seem as reasonable explanation now as then.

Ufologists have generally abandoned skywatches, recognising that they provide optimum conditions for fatigue and eyestrain, expectation, anxiety and 'atmosphere' for misidentification. When a high degree of ufological naivety and a pronounced 'will to believe' are added, the results inspire little confidence.

As I read through the book I felt a growing credibility gap, and the greatest enigma is why sensible and competent people, who could do a damn sight better themselves, have praised this upmarket Warminster Mystery to high heaven. Maybe they are awestruck by the authors PhD, and have not stopped to consider that a degree gained by studying 'photoelectric emission from strontium oxide is not much qualification for observing celestial phenomena on rainy hilltops. Would a book like this, written by Bert Figgis of the Ballspend Road UFO Club have achieved any notice outside the 'how not to do it' sections of investigators manuals?

The book is illustrated with photographs of streaks of light in the sky, which prove nothing. The same can be said of the whole book.

P.R.
